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# THE African Repository.

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[No. 2

## REV. DR. TRACY'S MEMORIAL DISCOURSE.\*

(Concluded from page 12.)

There had been complaints against the colonists of turbulence and insubordination. They, in turn, accused the agents of oppression and other offences. The trouble grew into what was called "mutiny" and "sedition." Numbers utterly refused obedience to the agent, and proceeded to take forcibly their supply of food from the public store. How can we account for the fact that such men as Lot Cary and others were betrayed into such conduct? True, there had been complaints about the distribution of lands, and other acts of the several agents, and representations had been sent to the Society; but these are insufficient to explain it.

The explanation must be found in the fact that the colony had really no civil government. What occupied the place of a civil government was a pure despotism of an agent, resting on no legal basis, and possessing no physical force with which to compel obedience. Of course the colonists, though they appear to have been far from comprehending the difficulty, felt that something was wanting, something out of order, something wrong; and were "insubordinate."

That such an assertion may be received, it needs to be proved. Consider, then, that the "Elizabeth" and her company were sent out by the United States, and not by the Society. Ship, money, and men, were under the direction of the Government's agents, with instructions to build houses for three hundred recaptured slaves. Their instructions said: "You are not to exercise any power or authority founded on the principles of colonization, but to confine yourselves to that of performing the benevolent intentions of the act of Congress of March 3, 1819." And the President, in his message of December 20, 1819, said that they would receive "an express injunction to exercise no power founded on the principle of colonization, or other power than that of performing the benevolent offices above recited, by the permission and sanction of the existing government under which they may establish

\* FROM "MEMORIAL OF THE AMERICAN COLONIZATION SOCIETY."

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themselves." There is not only no authority given to the agents to establish a government, but an express assumption that the place selected would be under a government existing independently of them, "by the permission and sanction" of which they would act. Evidently the colonists had no civil government derived from this source.

Does the Deed of cession by which the territory was holden throw any light on the subject? That Deed

"Witnesseeth, that whereas certain persons, citizens of the United States of America, are desirous to establish themselves on the western coast of Africa, and have invested Capt. Robert F. Stockton and Eli Ayres with full powers to treat with and purchase from us, the said kings, princes, and headmen, certain lands, [which are described,] we do hereby, in consideration of [certain specified articles of merchandise,] forever cede and relinquish the above-described lands to Capt. Robert F. Stockton and Eli Ayres, to have and to hold the said premises for the use of these said citizens of America."

We must carefully observe that Capt. Stockton and Dr. Ayres do not appear in this transaction as agents of the United States, or of the Colonization Society, but as agents of "certain persons" who were "desirous of establishing themselves on the western coast of Africa," that is, of the colonists. The colonists, the Deed says, had invested them with full powers to treat with kings for the cession of territory. Certainly, land bought by their authorized agents for their use, and ceded for their use "forever," was their land. It never became the property of the United States, or of the Society. The next paragraph confirms this view:

"The contracting parties pledge themselves to live in peace and friendship forever, and do further contract not to make war, or otherwise molest or disturb each other."

The "contracting parties" who thus mutually pledge themselves are evidently the kings, princes, and headmen, on the one part, and the colonists on the other.

With the right of soil, the right of jurisdiction passed from the kings to the other contracting party—the colonists. They were the supreme lords of the soil, and had a natural right to organize and establish a government for it. But they had not exercised that right. There was no existing civil government resting on that basis.

The Society had acted on this subject seasonably. Its Board of Managers, June 26, 1820, while the emigrants were still at Campelar, adopted a "Constitution for the government of the African settlement at —." Of course, it could not go into operation as a civil government "at —," or at all, while they were living within the jurisdiction of some other government

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already established. Its first article, as amended December 20, was:

"All persons born within the limits of the territory held by the American Colonization Society in —, or remaining there to reside, shall be free, and entitled to all such rights and privileges as are enjoyed by the citizens of the United States."

By its own terms, it applied only to territory held by the Society; and Cape Mesurado, as has been shown, was not held by the Society, but by Capt. Stockton and Dr. Ayres, as agents of the emigrants; that is, by the emigrants themselves. What authority had a constitution, formed by an unincorporated association of private individuals in another country, three thousand miles off, over a territory which was not their property, but the property of its inhabitants, who, acting as a sovereign people, had procured it by a treaty of cession and peace with sovereign princes? The seventh article, however, provides that "every settler coming to the age of twenty-one years, and those now of age, shall take an oath or affirmation to support the constitution." Mr. Ashmun, in his address to the colonists, March 22, 1824, reminded them that they had taken that oath. By that oath, the individuals who took it certainly placed themselves under a moral obligation to obey the constitution thus made for them by others, though they had never adopted it as a body by any public act. Let us look, then, at its provisions.

The first article, as we have seen, provides that all the colonists should be entitled to "all such rights and privileges as are enjoyed by the citizens of the United States." The word "citizens," having been substituted by amendment for "free people," must be taken to secure all the rights and privileges by which citizens are distinguished from "people" merely "free." The oath bound them to support this article as much as any other.

"Art. 2. The Colonization Society shall, from time to time, make all such rules as they may think fit for the government of the settlement, until they shall withdraw their agents, and leave the settlers to govern themselves."

This expressly takes from these "citizens" the "right and privilege" of making any law or "rule" for their own government, and subjects them to whatever rules the Society shall "see fit" to make for them; and, taken in connection with the tenth article, restrains them from the "right and privilege" of altering or amending their own constitution, and confers that right on the managers of the Society. The eighth article confers unlimited legislative power on the Society's resident agents, subject only to repeal by the Board of Managers.

The third article invests the agents with all judicial power,

except such as they should delegate to justices of the peace of their own appointment, if they should choose to appoint any.

The fourth article gives the agents the appointment of all officers not appointed by the Board of Managers, and of judging for themselves what officers are needed.

The "settlers" being thus deprived of all voice in their own government, either in the making of laws or the choice of officers to administer them, it is not easy to see what rights and privileges enjoyed by citizens of the United States, in distinction from people merely free, were left to them.

It does not appear from any published record that the colonists understood those legal difficulties; but it is evident from their conduct that they did not feel that reverence for laws thus made for them, which American "citizens" usually feel for laws in the making of which they have borne their part. There was "insubordination." Ashmun, faithful to the Society and to his own convictions, did his best to repress it, but in vain. Complaints were sent to the Society against his administration, and the evil increased till, in utter discouragement, he put the government into the hands of Elijah Johnson, and embarked for the Cape Verde Islands. He had already informed the Board of Managers that, in his opinion, "the evil was incurable by any means which fall within their existing provisions."

In this emergency the Government, on representations of the Society, sent out the armed schooner "Porpoise," with Ralph Randolph Gurley, a young man then unknown to fame, duly commissioned and empowered by the Government and the Society to ascertain the condition of affairs, and "to make such temporary arrangements for the security of the public interests and the government of the establishment, as upon proper consideration circumstances might, in his judgment, require." Touching at Porto Praya, he unexpectedly met Mr. Ashmun, who returned with him to Cape Mesurado, where they arrived August 13, 1824.

On their voyage of three weeks to the Cape, they carefully discussed these troubles, their causes, and their remedy. After their arrival the colonists were heard and consulted, misapprehensions were dispelled, and specific grievances received satisfactory attention. But the chief attention was given to establishing "an efficient government, founded in the approbation of the people, and adaptable not only to their present but future necessities." The probable necessity of such a work had occurred to Mr. Gurley on his voyage from the Cape Verdes, if not before, and facts ascertained after his arrival fully proved it.

In the end a "Plan for the Civil Government of Liberia" was adopted, according to which there was to be a vice-agent

appointed by the agent from three nominated by the people, unless he saw fit to disapprove the choice and order a new election. He was to advise and assist the agent, and perform his duties in case of absence or disability. Two councillors to be associated with the vice-agent as a council on all public affairs, and several important committees were to be appointed in like manner. There was to be a judiciary, consisting of the agent and two justices of the peace appointed by him, and he was to appoint the necessary executive officers. The supremacy of the Society, in cases of last resort, was retained and established.

The colonists, now increased to a hundred, were convened "beneath the thatched roof of the first rude house for divine worship ever erected in the colony." The plan of government was read and explained to them, and received their unanimous approval and solemn pledge "to maintain it as the constitution of their choice." Receiving also the assent of the special agent of the Society and the United States, sent out with full power on their part "to establish a government," no one could deny that it was, from that hour, in force on a legitimate basis; and with amendments and changes regularly made as occasions have required, it is in force still.

True, the Society had still the ultimate decision of all questions of government; but it henceforth held this power, not by its own assumption, but by the vote of the people, who by their own act made the Society a department of their own government.

This change was not the work of Mr. Ashmun. He distrusted the fitness of the colonists to take any part in the government, and only consented to it as an experiment, because some change must be made. He was even alarmed at its ready and unanimous acceptance by the people, fearing that they did not understand it, or reserved the expression of their dissent for a more favorable opportunity.

Neither was it the work of the Board of Managers. When reported to them they resolved, December 29, 1824, that "such parts as could not well be dispensed with might be tried as an experiment of the agent," but gave it no further sanction; and in their Annual Report in January, without publishing it, plainly intimated their dissent.

The whole responsibility, therefore, for this plan of government rested on him who proposed it and those who adopted it. Events soon justified their action, even in the judgment of those who at first condemned it. At a meeting held May 18, 1825, it was

"Resolved, That the Board of Managers, considering the satisfactory information afforded by recent accounts from the

colony, of the successful operation of the plan for the civil government thereof, as established by their agents in August last, and seeing therein reasons to reconsider their instructions to the agent of the 29th of December, 1824, now approve the principles in that form of government, and give their sanction to the same."

And in their next Annual Report, January, 1826, they say:

"The new system of government organized in the colony immediately after the return of the present agent, Mr. Ashmun, from the Cape de Verdes, has resulted in the most beneficial effects. It was deemed important to render, as far as practicable, all the political arrangements of the colony, so many preparatory measures to its independence; and to this end is the government which has been established believed to be particularly adapted. The whole system went into operation with the full sanction of the people. The spirit of restlessness and insubordination ceased from the first day of its operation; indolence, despondency, and distrust were succeeded by industry, enterprise, and confidence; and the experience of more than a year has confirmed the hope that it will, at least for a considerable time, fulfil all the purposes of its institution."

Mr. Ashmun's distrust, also, soon disappeared. His despatches authorized and compelled the change of opinion in the Board of Managers. He soon disbanded, as useless, the military guard of twelve men, which he at first thought necessary for his own protection amidst the dangers of the experiment. And early in 1828 the Board received from him a plan of government, the same in principle, and to some extent in language; but drawn out in much greater detail, and placing a much greater amount of power directly in the hands of the people; and at a meeting of the Managers, October 22, 1828, it was adopted by them as the Constitution of Liberia.

The modesty of the principal actor, and his delicate regard for the feelings of others in his life of Ashmun, and in the Annual Reports prepared by him, have made the part he acted less prominent than its merits deserve. He has even left it doubtful how far he saw the defects and inconsistencies of the original constitution. But it is enough for his glory that he alone among white men saw the safety of trusting a negro people with some part in the management of their own concerns; and that, by boldly acting on his belief, he placed his name on the not long list of legislators whose wisdom organized States on principles that secured peace, permanency, coherence, and a healthy growth.

The second decade, and the first half of the third—from 1830 to 1845—were distinguished by the independent action of State



societies; of Maryland first, purchasing and settling Cape Palmas; then of New York; then of Pennsylvania; then of Pennsylvania and New York united, and the planting of the settlements on the St. John's river by their united action; the setting apart, by the Parent Society, of lands for the Kentucky, Mississippi, and Louisiana Societies, on which, however, separate colonies were never organized; the plan for uniting all these colonies, planted and projected, in one federal republic. All these things leading naturally to changes in the constitution of the Parent Society, making its supreme Board of Directors mainly a Board of Delegates from the State societies. A proper discussion of this period would require a laborious examination of the published and unpublished documents of the Parent and the several State societies, and of the often conflicting recollections and opinions of living witnesses. Its discussion is the less important, because those arrangements, however expedient or even necessary they may have been or appeared to be at the time, have passed away. Those colonies are now only parts of a single Republic, "one and indivisible;" and, though most of the State societies still retain the power of separate action, they find little occasion to use it. Let us, therefore, pass on to the next topic involving a crisis.

January, 1845, the Legislature of Liberia was in session; for, by successive amendments of her Constitution, she now had a legislature, with power to make all necessary laws, subject, however, to the veto of the Society. She had a governor—Joseph J. Roberts—first elected lieutenant-governor by the people, and appointed governor by the Society after the death of Governor Buchanan, in 1841. Her government was authorized to make treaties with the neighboring tribes; but these, also, were subject to the veto of the Society. For several years, however, the Society had found no occasion demanding the exercise of its veto power. By treaties with the native powers, several valuable tracts of territory had been acquired, including some important points for trade, and settlements had been made upon them, and regular government established. Laws had been enacted regulating commerce and imposing duties on imported goods.

For several centuries British subjects had been accustomed to trade on this coast for slaves and other African commodities. Even after the act of Parliament of 1807 prohibiting the slave-trade, they continued the traffic as they could. Some of them dealt in slaves, at least till June, 1813, when his Majesty's ship "Thais" landed forty men at Cape Mesurado, and after a battle, in which they lost one man killed, stormed the barracks of Bostock and McQuinn, British subjects, and captured their owners. When direct participation in the slave-trade

had become too dangerous to be continued, they still carried on a lucrative commerce with the natives, and with slave-traders of other nations, who were glad to find on the coast a supply of such English goods as were necessary for their business. Very naturally, such men were unwilling that a regular government, with law, civilization, and Christianity, should take possession of their old haunts of trade. They refused to obey the laws. They landed goods without paying duties; and when the goods were seized by the collector, and sold according to law, they applied to the British Government for redress.

That Government seems to have been, at first, somewhat embarrassed. It opened a correspondence with ours to ascertain whether Liberia was a colony of the United States. Our Government replied, through Mr. Everett at London and Mr. Upshur at Washington, that Liberia was not a colony of the United States, but "an independent political community," founded for benevolent purposes, in which all nations ought to desire its success; and that, as such, it needed and had a right to acquire territory and govern it, which right all nations ought to respect.

Having ascertained this, the British Government at once proceeded to sustain the claims of the British traders, denying the right of the Liberians to acquire territory by treaty, or to govern that lately acquired, though for more than twenty years they had been allowed, without objection, to acquire and govern Cape Mesurado and other important places; and they were made to understand that the British navy would enforce this decision of the British Government.

These difficulties were now before the Legislature. What could be done? A treaty must be negotiated with Great Britain. The Liberian Constitution made no provision for negotiating treaties, except with the neighboring tribes, and those subject to the veto of the Society. The Society was not a sovereign power, with whom Great Britain could negotiate; nor had it, under its own Constitution or that of Liberia, any power concerning treaties, except that of veto. A crisis had come, to which the structure of the Liberian Government was not adapted. The Legislature informed the Society of the difficulties and dangers growing out of their alleged want of national sovereignty, and requested its consideration and advice.

When the Directors of the Society met in January, 1846, these matters had been before their minds for months, and they were prepared to act. \*The Constitution of the Society was amended in several respects, and especially by striking



out whatever related to the government of the colonies. It was then

*Resolved*, That, in the opinion of this Board, the time has arrived when it is expedient for the people of the Commonwealth of Liberia to take into their own hands the whole work of self-government, including the management of all their foreign relations; and that this Society should cease to exercise any part of the same.

*Resolved*, That we recommend to them so to amend their Constitution, as is necessary for the accomplishment of this object.

*Resolved*, That we recommend to them to publish to the world a declaration of their true character, as a sovereign and independent State.

The resolutions took this shape for the sake of avoiding all appearance of conferring rights of sovereignty on the people of Liberia. Those rights were theirs already, and had been ever since they were a people. They were advised, not to make themselves into a new sovereign State not before existing, but to publish a declaration of their true character, as being one already. It was not for the Society to give them a new Constitution. It was their right and their duty, as a sovereign people, to make one for themselves. The Society did not relinquish to them its power in their government. What it had, they had conferred upon it by their Constitution, and they were advised to take it away.

On the reception of this advice in Liberia, the Legislature, at a special session, instructed the governor to submit the question to the people in their primary assemblies. The people voted, October 27, 1846, in favor of assuming the entire responsibility of their government. The Legislature, at its next session, ordered a Convention of Delegates to form a new Constitution. The Convention assembled, and, after twenty-one days of deliberation, adopted, on the 26th day of July, 1847, their new Constitution and Declaration of Independence. In September, the Constitution was ratified by the almost unanimous vote of the people in their primary assemblies. The Governor, Joseph J. Roberts, was elected President. On the 3d day of January, 1848, he delivered his inaugural address; and the new government went into operation. In the course of that year, the independence of the Republic was formally acknowledged by the governments of Great Britain and France. It has since been acknowledged by nearly all the leading States of Europe and America.

Nor is the young Republic without influence in the family of nations. In 1853, agents of the British Government were endeavoring to prosecute the coolie-trade in the vicinity, and even within the legal jurisdiction of the Republic. The vigorous and decided measures of President Roberts checked it; and, after a few words in Parliament, the attempt was abandoned. A few years afterwards, agents of the French Government engaged in a similar attempt so pertinaciously, that

President Benson was obliged to send his predecessor as ambassador to Paris on the subject. The result was the entire abolition of that traffic on the whole coast of Africa, east as well as west.

It was a remark of one of the wisest men who ever acted as agent for a colonization society, that Divine Providence intends Liberia as a proof to all nations, that free institutions are adapted to the wants and capacities of every race of men. To prove it, God has taken a portion of the race that the wisdom of this world would pronounce—indeed, had pronounced—the most incapable of successful self-government, and has placed the duty and burden of self-government upon them; and they have borne it, and they are bearing it, with complete success. The whole history of Liberia corroborates this remark,—from the first years of Ashmun, when affairs went badly for want of self-government; from Gurley's first visit, when the introduction of the principle, and a little of the practice, gave peace and prosperity; down to the present time, when that little young republic is not only recognized as one in the family of nations, but commands a degree of respect, and exerts an amount of influence, among the nations, altogether out of proportion to her population or her resources.

The principles and designs from which she originated, and the whole course of her history, and of God's dealings with her, authorize us to offer with confidence the prayer for her perpetuity, *Esto perpetua*.

A few words are demanded by a topic which could not be introduced in its chronological place without disturbing the continuity of the narrative.

It will be remembered that when Dr. Hopkins visited Dr. Stiles, in 1773, it was to consult about educating two young men as missionaries to Africa, and their plan for a colony grew out of their conviction of the necessity of such a basis for missionary labors; and that, of the young men educated through their exertions, two, in 1826, when they were old, actually sailed to Liberia, not expecting to live and labor, but to set an example of Christian enterprise for the land of their fathers. The missionary element, it is well known, was strong in the minds of Mills and his associates at Andover, and of Finley and his brethren in New Jersey. However strong it may have been in the minds of individuals in Virginia, it could not well show itself in their legislative action, and does not, therefore, appear on the record. But it was actively alive among the colored people in that State. They, even as early as 1815, before our Society was formed, organized an African Missionary Society in Richmond, which contributed from a hundred to a hundred and fifty dollars annually. This might be, and prob-

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ably was, expended in the support of English missions at or near Sierra Leone. In 1818, a similar society was formed in Petersburg, which, in April, 1819, proposed to our Society that some of its members should be sent out as colonists for missionary purposes. The Richmond Society sent out its most able and zealous member, the Rev. Lot Cary, who went out in our second company, by the "Nautilus," arriving at Sierra Leone in March, 1821, and was among the first who took possession of Cape Mesurado. The Richmond Society is understood to have made remittances to him for several years, and perhaps to the close of his life, in 1828. Besides his labors at and near his home, he commenced a mission, fifty miles distant, among the Vey people at Cape Mount; employing John Révey, afterwards Secretary of the Maryland Colony at Cape Palmas, as a schoolmaster. It was of short continuance; but its influence on the mind of one of the pupils led to the invention, years afterwards, of the syllabic alphabet for the Vey language, the discovery of which by a German missionary, after it had been long in use, excited much interest in the literary world.

This opening for missions attracted attention in Europe. In October, 1825, the Rev. Dr. Blumhardt, Principal of the Missionary College at Basle, in Switzerland, wrote to Mr. Ashmun, requesting information on the subject. Mr. Ashmun replied favorably the next April. Four young men were sent out as missionaries. The climate did not allow this mission to be permanent. Some died, and the health of others failed; but, before its dispersion, it exerted a beneficial influence, especially on the minds of some young Liberians, which is felt to this day.

The first white missionary from the United States appears to have been the Rev. Calvin Holton, a Baptist, who sailed from Boston in the "Vine," in 1826. "He was not suffered to continue, by reason of death." He was followed by a noble army of martyrs, Baptist, Methodist, Presbyterian, and Episcopalians; but their usefulness has consisted mostly in the support and direction given to pious Liberians who have labored under them or with them, and who often well supplied their places when vacant. As a result, nearly all the churches in the Republic contain native communicants, who are converts from heathenism.

In February, March, and April, 1819, two missionary explorers from Sierra Leone, with an interpreter, carefully examined the whole coast from Sherbro to the St. John's River. They suffered repeatedly from theft, detected and defeated two conspiracies to rob and murder them, and returned, having found no place where a mission could be hopefully attempted. Our first emigrants sailed in February, 1820.

Now, that whole line of coast, with as much more beyond it

to the south and east, some five hundred and twenty miles in all, is under the jurisdiction of a Christian State, with Christian laws and institutions; with its common schools, high schools, and College; with a nominally Christian population of some fifteen to twenty thousand, and a native population of some hundreds of thousands, among whom heathenism has lost much of its power, and is fast losing the remainder; among whom missionary stations are numerous, both on the coast and in the interior; the line of apparent danger, or even difficulty, silently and quietly receding before them as they advance. And Liberian Christians are planning and acting very intelligently for their advancement.

Attorney-General Erskine, of Liberia, emigrated from East Tennessee with his father in his boyhood. He has been, for many years, one of the most able and influential Presbyterian missionaries there. If our ship, the "Golconda," has made a successful voyage, she has just landed at Cape Mount a hundred and forty-four emigrants, selected by him in his native region, to strengthen the settlement at Cape Mount, so as to make it a better base for missionary operations among the Vays.

The Vay people are intimately connected with the Mandingoes, the great trading-people of Western Africa, who read, write, and keep accounts in the Arabic language, and whose commercial intercourse extends to the comparatively civilized nations of Central Africa, where the Arabic is vernacular. To those nations, European missionary societies have been in vain seeking access through Egypt and Abyssinia for half a century. Liberia College has already begun to distribute Arabic books, from the press of the American mission at Beirût in Syria, among the Mandingoes; and that mission has furnished books for further distribution, containing a Circular Letter "from the learned men of Mount Lebanon to the learned men of Moghreb," that is, of the West, inviting correspondence, and offering a supply of books through Liberia College, the geographical position of which, and its objects, are described. As things move slowly in Africa, the desired result, though confidently expected, must be distant. But the planting of those hundred and forty-four missionary colonists at Cape Mount is exactly the right thing, at the right place, to hasten it; and it is only one of many instances showing the care and thought of Liberian Christians for their brethren still in the darkness of heathenism.

Thus the early missionary plans of Hopkins and Stiles, of Mills and Burgess, and Finley and Caldwell, and of Lot Cary and his Society at Richmond, are more than executed already; and of their ultimate hope, the Christian civilization of Africa, the dawn distinctly appears.

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## ITEMS FROM "THE AFRICAN REPUBLIC"

**NEW MANUFACTURE.**—Mr. John O. Hines, has recently been making experiments with the leaf of the pine apple; not the common fruit grown in our gardens, but the *Bomelia Pinguin*, whose leaves are from five to six feet long. He has made fibre from it, and soon expects to weave a few articles, towels, &c., on the loom sent to him by E. S. Morris, Esq., of Philadelphia. We hope this is the beginning of a large and lucrative business. We ought to send fibre from this country to the amount of hundreds of thousands of dollars.

**COUNTRY CLOTHS.**—Since the opening of the interior paths, Country Cloths begin to increase in number at Vonzoh. The Mohammedans are once more assembling there in considerable numbers.

**RISE OF AFRICAN SLAVES.**—We are glad that we can announce the close of the Slave-insurrection among the Boat-swains, and the opening of the paths again to trade. The "Genius of Universal Emancipation" seems circling the globe; and the poor slaves in our interior, seem to have caught its inspiration, and to have attempted to cast aside their chains. This time they have failed. Order reigns at Bo-Poro; but to secure it sixty men have had to lose their heads, and the slave is again brought under the yoke. As our institutions spread through the country, so slavery, as well as heathenism, will surely vanish. The people of Liberia are not only Evangelizers, but also Emancipators. We bring the gospel and freedom wherever we go.

**NEW TRADING POST.**—We have heard, and we think from a trustworthy source, that the prestige that the town of Vonzoh has long enjoyed, as a trading post, will soon be lost. It appears that Marmora's son, chief of Bo-Poro, has determined that the native traders from his town, shall no longer carry their goods to Vonzoh. Suey, henceforth is to be the great mart for trade. This amounts to an interdiction upon Vonzoh. Suey lies between 15 and 20 miles from Millsburg; and thus the native traders will save a day's journey. This movement, though somewhat provoking to Monrovia traders, is without doubt, a most important one for the purposes of civilization and Christianity. Christianity and Mohammedanism will henceforth meet, face to face, at Suey, if our Christian traders are true to their profession, when on their visits to this town. Such is the distance of Suey from our towns and settlements that traders will, of necessity, sojourn for days at Suey, and most probably many will reside there permanently. Ought not a missionary to be sent there at once? Cannot some

single man, intelligent and active, well supplied with Mohammedan books, tracts, Bibles and Testaments, be immediately stationed at Suey?

**ARRIVAL OF SIERRA LEONEANS.**—Quite a number of Sierra Leoneans have recently come to Monrovia, to settle as citizens; and we hear that many more are likely to follow them. Some of them have opened shops, and commenced business. Some have gone up the river and entered into trade. One has commenced teaching. These men seem to be active, industrious, and enterprising. We hope that they may become useful members of society, and find it to their advantage that they have become citizens of our Republic.

**MASONIC DISPLAY.**—The citizens of Monrovia have just witnessed, what may not inappropriately be termed a *pageant*. The Freemasons of Monrovia, installed their Grand Master, and other officers, on Tuesday, the 9th of September. On this occasion, the order had a public procession. Arrayed in official robes, with the divers paraphernalia, and instruments of their institution, the members marched, with lively music, from their hall to Trinity Church, where the Hon. and Rev. John Seys, D. D., the American Minister Resident, delivered an address, which was at once graphic, eloquent, full of information, and replete with the spirit of benevolence and charity.

• **MARTIN H. ROBERTS, Esq.**—The last steamer from England brought, most unexpectedly to our city, Martin H. Roberts, Esq., of the firm of "Ogden & Roberts," of New York. And on the 25th, Mr. Roberts' vessel, the brig "Ann," arrived, heavily laden with goods and provisions of all kinds, and at most moderate prices. Mr. Roberts visits Liberia to establish, on a firmer basis, the business in which he has been long engaged with our citizens. We have reason to believe that he has been much encouraged by his visit, and that it is not unlikely he will, ere long, undertake one or two special projects which are sure to be of great benefit to Liberia, as well as of pecuniary advantage to his house.

**DEATH OF CHARLES DEPUTIE.**—Died at his residence, in Carysburg, on the afternoon of August 8th, of dropsy, Mr. Charles Deputie, aged 58 years, 5 months.

Mr. D. was born in the city of Cincinnati, Ohio, March 9th, 1809. His parents removed in 1810 to Pennsylvania. Here they died before he reached his tenth year. Before he arrived to the age of manhood, he began to work in the "iron works" of "Barre Forge," where, by accident, the large sledge-hammer, used in pounding the ore for smelting, fell upon him, breaking one of his legs in two places and the other in three,

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which marks he carried to his grave. He came to this country on a visit in 1852. Being pleased with the condition in which he found the country, he came to the conclusion to make it his home. He returned to America in the early part of 1853. And embarked again for these shores, with his wife and six children, landing at Monrovia, December 18, 1853. He and family removed to Marshall. From thence he went as one of the first volunteers to Carysburg, to which place he moved his family in February, 1858. He embraced the religion of our Lord at the age of twenty-five years and joined the M. E. Church, of which he was a useful member for many years, but the last five years of his life he was connected with the Presbyterian Church. He leaves a widow and six children to mourn his loss.

**TEACHER'S DEBATE.**—The Sabbath School teachers of the M. E. Church, in Monrovia, under the superintendence of Rev. John Seys, who acted as moderator, held a debate in the M. E. Seminary, on Thursday evening, 5th instant. The house was crowded. The subject, "Should unconverted persons be admitted as Sabbath School teachers," was ably supported in the affirmative by Messrs. A. D. Williams and I. Dickerson, and opposed by Messrs. A. F. Johns and James E. Moore. Each spoke fifteen minutes, and a volunteer was called for on either side, when Mr. L. McKenzie, for the affirmative, and Mr. T. B. Lane, in the negative, added to the interest of the occasion. The congregation voted that the affirmative was best sustained, and seemed much pleased.

**INDEPENDENCE DAY.**—The 26th of July was, on the whole, a fine day. The morning, indeed, was ushered in by obscured skies, and brisk showers of rain; but this did not damp the ardor of our younger patriots, who filled the air with hilarious shouts, gave us salvos of artillery, and paraded the town with martial music. About 11 o'clock calm sunshine, not the tropic's glare, but the mild radiance which reminds one of an American autumn, fell upon us. The air, too, was cool, and thus, what with a moderate temperature, and but partial heat, the day was most pleasant and agreeable.

In Monrovia the day was celebrated by a public parade. A procession of citizens and military marched from the Executive Mansion to the Methodist Episcopal Church, where Rev. E. W. Blyden, the orator of the day, delivered an address. After which the Common Council entertained the President, the orator of the day, and leading citizens, at a sumptuous collation. In the evening the young men gave a party.

At Caldwell, there was a military parade in the morning,

and in the evening the citizens assembled and formed a Total Abstinence Society.

At Virginia, there was a military parade by the "Virginia Blues," under the command of Captain Capehart. After which the citizens and military marched in procession to the large new Baptist Church, where Rev. Alex. Crummell delivered the oration. The public dinner was given by Captain Capehart.

At Clay-Ashland, there was a military parade, and a fair.

We have not heard from any other quarters besides those mentioned above; but we have no doubt the day was universally observed throughout the country. And so may it ever be; and may the increased prosperity of the land, its growth in virtue, intelligence, power, and wealth, give us, on every return of this day, greater reasons for joy and thankfulness, for the liberty we enjoy, and the National Independence which has been secured us.

EMPLOYMENT OF WOMEN.—There is no social question in Liberia, of such vast importance and solemn character, as that of the employment of women. Morally, in a monetary point of view, considered with respect to vital statistics, it is the great question of the day. We have now a female population exceeding the male portion of the people. We have no manufactures where women can be employed; no houses of refuge for girls or aged women.

We venture to make a few suggestions, which may possibly help to the solution of this important question.

1. The first great need is employment for women. Can this employment be obtained? We think there are occupations in which women and girls can be engaged, which, eventually, will prove lucrative. At first they might not yield much more than a bare subsistence. But the time could not be long, ere skill would be acquired, rapidity of execution reached; and larger gains would be certain. The special employments we refer to are these, namely:

1. Basket making; 2. Manufacturing of plaited straw, for hats and bonnets; 3. Mat-making; 4. Preserving fruits for the foreign market.

We have no doubt whatever that hundreds of girls and women would find it to their advantage to be occupied in labors of the kind suggested. The articles thus made would, save hundreds of dollars to our own citizens, if sold at a reasonable price; and large quantities could, and would, be sent abroad.

How is it possible to introduce systematic employments of the kind we have suggested?

This duty, in the first place, evidently falls upon missionaries and teachers. All through the land natives and Congoes can be found, nay many Americans, who understand the manufacture of plaited-straws into hats and bonnets. Let one such person be employed to attend at each of the various schools, an hour or two, once or twice a week, to teach the children basket and mat-making, bonnet plaiting, &c., &c.

Besides this, ministers might gather together the poor women in their neighborhood, and have them taught the same trades. The articles thus manufactured could be sold in Liberia, and on this West Coast, and many of them would bring a good price in America and England.

It is quite possible that, in a question of such vast importance, legislative assistance could be secured. This assistance would be valuable, especially in securing information concerning similar employments in foreign lands, and in increasing skillfulness of hand-work, by simple machinery or otherwise.

REV. M. D. HERNDON AND HIS MISSION.—Feeling it might be interesting to some of your subscribers who take an interest in the civilizing and Christianizing of Africa, we give the following facts. The Rev. M. D. Herndon emigrated to Liberia on the "Sophia Walker," in 1854. In 1859 he was employed by the Baptist Board of Foreign Missions as a missionary in the Little Bassa country, where he labored with great zeal. But that dreadful civil commotion in the United States which commenced the following year, so involved the friends of the mission, especially those in the South, by whom it was chiefly supported, as to check, for the time, the missionary spirit and withdraw from the mission all its support. Consequently Mr. Herndon's work as well as others, was suspended. Unwilling, however, to be idle, and earnestly solicitous for the prosperity of the Gospel among the heathen, he embarked for America June 3, 1864, to solicit aid from friends for the continuation of his work. His success while there was far beyond his expectation. He met with many whose liberality and kind attention deserves the highest praise and gratitude. He returned on the "Thomas Pope," in January, 1866, and soon collected his scholars together and recommenced his pious labors.

His mission premises are situated at the head of Little Bassa river, in the county of Grand Bassa, and present a pleasing and encouraging appearance. They consist of seven little buildings and about twenty acres of cultivated land. These buildings, as well as cultivated land, are for the accommodation of the missionary, his scholars, school teacher, &c. Two of them are shingle houses; the one used for a church is about 39 by 18 feet in size. He also has a school which consists of

fourteen or eighteen native boys and girls, and is taught by Mr. William D. Crocker, himself a native of Africa. The scholars appear to be making considerable improvement, there being several among them who can read the New Testament.

### ARRIVALS AND DEPARTURES AT MONROVIA.

#### ARRIVALS.

- May**
4. Liberian sloop Eliza Ann, Ash, master, from Leeward.
  6. Schooner A. Lincoln, Yates, from Leeward.
  6. British schooner Fred, Johnson, from Robertsport.
  7. Liberian schooner Armenia Estelle, Brown, from Leeward.
  9. Cutter Enterprise, Watkins, from Leeward.
  10. Dutch barque Beilefield, Leese, from Grand Bassa.
  10. British steamer Pioneer, Sharp, from Robertsport.
  11. British sloop Emily, Johnson, from Sierra Leone.
  13. Liberian schooner T. E. Goodhue, Waring, from Leeward.
  13. Schooner T. L. Randall, Page, from Leeward.
  14. American brig Example, White, from Bassa.
  15. Liberian schooner A. Lincoln, Yates, from Leeward.
  18. Sloop Eliza Ann, Ash, from Leeward.
  20. Schooner James Hall, Norris, from Harper.
  21. Schooner Clipper, Worrell, from Leeward.
  24. English brig Example, White, from Robertsport.
  25. American barque Edith Rose, Alexander, from Bassa.
  28. Liberian cutter Willey Ann, Peyton, from Leeward.
  30. British schooner Fred, Johnson, from Bassa.
- June**
3. British steamer Pioneer, Sharp, from Bassa.
  3. Dutch barque Morve, Glusen, from Bassa.
  3. Liberian brig Lone Star, Roye, from Leeward.
  10. American barque Thos. Pope, Richardson, from Grand Bassa.
  11. Dutch brig Eleonore, Melchertsen, from Hamburg.
  12. British steamer Calabar, Croft, from Cape Palmas.

#### DEPARTURES.

- May**
2. American barque Thos. Pope, Richardson, for Bassa.
  3. Liberian cutter Willey Ann, Peyton, for Leeward.
  2. Dutch brig Gov. Nacht Glas, Pierra, for Bassa.
  9. Liberian brig Lone Star, Roye, for Bassa.
  10. Schooner A. Lincoln, Yates, for Bassa.
  11. British steamer Pioneer, Sharp, for Bassa.
  13. Dutch barque Beilefield, Leese, for Hamburg.
  15. British sloop Emily, Johnson, for Robertsport.
  16. Liberian cutter Enterprise, Watkins, for Leeward.
  17. British schooner Fred, Johnson, for Bassa.
  18. English brig Example, White, for Robertsport.
  19. Liberian schooner T. E. Goodhue, Diggs, for Leeward.
  27. Schooner A. Lincoln, Norris, for Harper.
  29. English brig Example, White, for Grand Bassa.
- June**
1. American barque Edith Rose, Alexander, for New York.
  1. Liberian schooner T. L. Randall, Page, for Leeward.
  3. Cutter Willey Ann, Peyton, for Leeward.
  5. British steamer Pioneer, Sharp, for Robertsport.
  5. Liberian schooner T. L. Randall, Page, for Leeward.
  7. British schooner Fred, Johnson, for Sierra Leone.
  8. Liberian sloop Eliza Ann, Ash, for Leeward.
  12. British schooner Phoebe, Curd, for Sinou.
  12. British steamer Calabar, Croft, for Liverpool.
  12. British steamer Lagos, Hamilton, for Harper.
  13. Dutch brig Eleonore, Melchertsen, for Gaboon.

From the Bible Society Record.

**THE BIBLE AMONG THE AFRICAN TRIBES.**

GABOON, EQUATORIAL WEST AFRICA, *Sept. 13, 1867.*

MY DEAR SIR: Your letter of July 22d, was received yesterday, and it gratified us to see that your Board had so promptly voted to print for our mission the Epistles of Paul in the Mpongwe language. I am just completing a translation of the remaining epistles, James, Peter, John, and Jude, and the Revelation. When revised and printed, we shall have the whole New Testament in Mpongwe, besides Genesis, a part of Exodus, Psalms, and Proverbs, which have been in use some time. This language, with some dialectic variation, is spoken by a considerable population on and near the Equator, and southward towards the Congo. As readers increase, and other tribes from the interior come down and mingle with and become absorbed by the coast tribes, these translations published by your Society will continue to be a fountain of knowledge and light to the benighted Ethiopians. The living preacher may die, and the voice from the pulpit cease, but the word of the Lord abideth for ever. Permit me, in behalf of these people that walked in darkness and dwelt in the land of the shadow of death, to thank your Society for all they have done to cause them to see a great light, which is beginning to disperse the darkness of ages which has enveloped them, and to break the chains of ignorance, superstition, and sin, with which they have been bound, and which is destined to make all Africa radiant with heavenly light, and vocal with praises of Emmanuel.

Our brethren of the Presbyterian Board are making translations into the Benga language for the people north of us, and the English Baptists at Cameron's river will soon have the whole Bible in the Dualla language, which is spoken in that region. Our Scotch brethren have translated the whole Bible into the Efik, for the tribes on the Calabar river, and it is now being printed by the Scottish National Bible Society. The English Church missionaries at the Bonny and Niger rivers are making translations into Ebo; so you see the word of God is gaining admittance into Equatorial Africa, through the medium of five of the most important languages spoken between the Niger and Congo. But while we rejoice in view of what has been done to enlighten the maritime tribes, let us not forget the vast regions of unexplored Ethiopia to the eastward, where no ray of heavenly light has yet penetrated the darkness. While we rejoice that in a few tribes near the sea the Scriptures are read by some in "their own tongue wherein they were born," let us mourn that scores of nations in the in-

terior yet remain ignorant of the name of God and Christ, and earnestly pray and labor to extend to all these scattered millions the Word of Life with as little delay as possible.

I remain, fraternally yours,

A. BUSHNELL.

### COMMUNISM IN WESTERN AFRICA.

BY THE REV. J. G. AUER.

Barbarous and semi-barbarous people have very little individual feeling and will, except self-gratification.

The public sentiment in Africa is not favorable to "letting a man alone," or to respecting his absolute right to his own property. We do not refer to a propensity for stealing. But we speak of the fact, that a man is expected to share everything, not only with all his family or clan, but often with the whole town. His house is entered at any time, and by any one, and "no questions asked." Let anything a little out of the way go on in a house, and everybody wants to be there and see for himself or herself. They therefore put you down as a "queer man," if you do not let them walk into and through any room as and when they please. When my first-born was a few hours old, crowds of men and women came, not only to "salute" the little stranger, but also to shake hands with the mother. They are social, very. If a man kills an ox, his neighbors help him to eat it, usually the same day. If he brings home some game, or fish—others are expecting their share. If he brings home the fruit of his labor before others, or if his provisions last longer than those of his neighbors, they expect to be fed, as a matter of course. After harvest every one eats as much as he can, caring not how long it is till he can reap again. Economy would not save him any trouble; for woe to him, if he did eat his rice, etc., *alone*, when others had none left. It would not be safe. In Ashantee it is impolite to see a man when he is eating, if it were only for the reason that you might sneeze, which would oblige him to send his dish away; but if you happen to be present when the eating just commences, he must invite you to share with him (if you can.) How impolite, then, is the white man, to send expectant visitors away just when he is going to dine. A missionary has no time for hunting or fishing; but if he once had his share of an antelope or wild boar, the next sheep or goat he kills must be divided "equally." A young man having served several years on board a foreign vessel, comes back with his wages in the shape of merchandise; his friends meet him rejoicing, carrying his load. But it is dangerous to pass through many towns on their way. Every where they will have to "pay custom"—about ten per cent. And at home his

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fellow-citizens make his arrival a day of singing and dancing, all expecting presents. All this reminds one of chickens: you throw a piece of bread to one, and all the rest run after the lucky one. Only there is this difference, that an African (unless he succeeds in hiding his property,) will share his goods willingly, hoping to be dealt with in the same way another time. You may call the people hospitable, because they generally open their house to strangers as well as friends; but you must pay for it double, although it be under the name of "presents." Not only former slave-dealers, but also travellers and others whose interest it is to propitiate chiefs, guides, etc., and who can afford giving large presents, have made travelling difficult for the poor missionary, who can only give "what is right." For the natives themselves this communism is ruinous. Why should a man exert himself more than others? No one can, with the least comfort and security, become better off than others; at the best, property will somewhat accumulate, and belong to the clan, if they are strong enough to protect it. Private enterprise and independence are out of the question, because useless and impossible.

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From the Missionary Advocate.

#### INTERIOR OF AFRICA.

Africa is a mysterious and charmed land; but the spirit and enterprise of the age produce men who have the courage to penetrate and describe it. A new explorer has recently come upon the field, and bids fair to take rank with the most successful African travellers. The recent traveller is named Gerhard Rohlfs. Our attention has been called to his recent journey across the widest portion of Africa from west to east, and to his remarks about missions, by a letter received at the Mission Rooms, from Rev. Dr. Hurst, principal of our Missionary Institute in Bremen, Germany. We give the letter below:

BREMEN, *September 13, 1867.*

I may mention a circumstance which will probably prove of interest to you as well as every friend of missions. I refer to the return to Germany of the celebrated African traveller, Gerhard Rohlfs, who shares with Burckhard, Barth, and Livingstone the honor of the most important explorations in the unknown portions of Africa that have been made in the nineteenth century. Mr. Rohlfs is a native of Bremen, and has been in part supported by the Senate of the city, and in part by the London Geographical Society. He is a young man, and has quickly fought his way to success through apparently insurmountable obstacles. On his return home the other day

he received at the hands of the King of Prussia, a title of dignity, which will likely be followed by ample pecuniary aid for publishing an account of his travels, as well as for making new explorations.

Mr. Rohlf's crossed the continent of Africa at its widest part, and came in contact with the slave-trade in its most odious features. The report had been circulated that he was of the opinion, from personal observation and investigation, that the negro tribes of Africa were incapable of higher culture, and that, therefore, they could never be influenced in the widest and best sense by Christianity. But in a lecture in Gotha a short time since he utterly repudiated such an idea, but expressed, on the contrary, the opinion that the Gospel should be communicated to the African natives with all possible speed, as it was the only way by which they could be elevated. In the town lying at the junction of the Niger and Benue rivers he met with a Christian congregation in charge of a negro preacher. There were about two hundred people present when he attended the chapel, and the service was conducted in an orderly and proper manner. He describes the preacher as an intelligent and cultivated man. Subsequently he had an opportunity of seeing the missionary operations in Sierra Leone, Monrovia, and elsewhere, from all of which he carried away very favorable impressions.

Mr. Rohlf's describes a district southwest from Lake Tsad, which, he says, should by all means be occupied as a missionary field. He says that the base of operations might be the district of Wandala, (which I cannot find on any map at my command,) whose prince, though a Mohammedan, is free from all fanaticism, and would receive Christian missionaries with open arms.

• Very cordially yours,

J. F. HURST.

#### HAYTI AND LIBERIA.

It will not escape the eye of thoughtful men, that just now, while the people of the island of Hayti are experiencing some of the worst horrors of a State bordering on anarchy, that the Republic of Liberia, a government controlled entirely by men of color, and raised up chiefly by the private munificence of good men in this country, is enjoying peace and prosperity, most auspicious of good to the colored race and to the continent of their ancestry.

While the inhabitants of the one are fleeing for their lives before the sword of the usurpers, the people of the other are quietly pursuing their daily vocations, in the assurance of protection and safety to all the interests of person and property.

While the citizens of the one stand in doubt and fear of the rulers of to-morrow, those of the other know what to expect of the men whom themselves have invested with power, and they rest in tranquility.

Both countries are in control of colored people. What causes the difference? The chief reply must be found in the character and government of the people.

In the one case, the inhabitants are of heterogeneous races, with tastes and sympathies widely diverse, using different tongues, without general education and intelligence in the masses, strongly despotic in their civil proclivities, with little knowledge of free government.

In the other, the people are eminently homogeneous, using one language; educated and intelligent more generally and in a higher degree than the people of Hayti, with such knowledge and love of republican government and institutions as makes them intensely opposed to every form of oppression and tyranny.

Liberia is the daughter of America, the fruit of the noiseless introduction of the seeds of Christian civilization in a Pagan continent by the voluntary emigration of people of color from this country for the last fifty years.

This emigration is still going on. Twelve hundred and fifty descendants of Africa have left us for that country within the last twelve months.

On the 18th of November last, three hundred and twelve emigrants sailed from Charleston, S. C. "They go voluntarily, and without drumming or temptation, except that of their own spontaneous prompting and matured conviction that they will better their condition and help to civilize and Christianize the natives of Africa, among whom they are to live and be brought in contact."

About two thousand others have already made application to the proper sources for pecuniary aid to reach that land, if possible, in 1868.

Truly they that are building up Liberia and laboring in all suitable ways for the welfare of Africa and her children, may well rejoice in their good work, while all reflecting patriots and Christians will heartily bid them good speed.—*Vermont Chronicle*.

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#### STEAM MAIL SHIPS FOR LIBERIA.

The settlement of Liberia in Western Africa, embracing some 20,000 souls who are connected with 200,000 natives, has been effected by the exertions of benevolent citizens of the United States. The entire cost has been less than the daily expenses of the war at one period. It embraces fifty churches, one col-

lege, many schools, and several printing presses, where fifty years ago was a howling wilderness, made doubly hideous by the slave trade. The people who have emigrated there from the United States have of course left relatives and friends behind, and in accordance with the enlightened and liberal spirit of the age, would naturally desire to have regular and frequent mail communication with their native land. They would naturally expect this in the practice of good faith on the part of the philanthropic people by whom they have been induced to settle in a barbarous country. But the colony is too large to have all its higher interests of this kind ministered to by a mere benevolent Society; it needs the power of the government.

The English government has established a regular monthly line of steamers to Western Africa. That government has also presented to the Liberians two armed vessels of war, while our own government has done but little for them. It is true, our government has provided mail facilities for Rio Janeiro, Hong-Kong, Switzerland, and, we believe, for the Sandwich Islands, besides other places, while for Liberia it has done nothing of the kind. Formerly, the Post Office Department was generally in debt, but now there is a surplus large enough to provide a steamship for Liberia; and who is there who could begrudge a people whom we have so deeply wronged this surplus treasure for their use? Besides this, in the progress of certain events, to which Liberia has largely contributed, the slave trade is now nearly extinct, so far as America is concerned, and this will probably relieve our national treasury of nearly a million dollars expense every year for the maintenance of an African squadron, which sum might very properly be transferred to the establishment of other steamships for the African route.

This subject has interested the people in various quarters, especially in Vermont. Its Legislature has passed resolutions favoring the plan, and petitions are being signed to move the government to establish regular steamship mail service with Liberia, as it has with so many other quarters of the world less deserving of its consideration. Here is a chance for practical benevolence and an unmistakable manifestation of goodwill to the black man by all who wish to show it. The question was agitated fifteen years ago, at the time when the English established their line of steamers to Western Africa, and very many of our people were in favor of it. But politics drowned it then, without any benefit to the country, and if age and experience bring wisdom, the measure ought to be spared that fate now, as we trust that it will.—*Springfield (Mass.) Republican.*

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## AN IMPORTANT DOCUMENT.

We have looked with much interest over the Memorial of the Semi-Centennial Anniversary of the American Colonization Society, celebrated at Washington, January 15, 1867. It occupies nearly two hundred pages, is handsomely printed, and contains matter of much more profound interest and importance than is to be found between the covers of many of the most pretentious and voluminous works. It is the record of systematic labor, feebly exercised in the beginning, but gradually gaining in strength and effect, to establish a Christian colony on the coast of Africa, by emigration of colored persons from the United States. Now after the lapse of fifty years, the American Colonization Society can point to the respectable and flourishing Republic of Liberia, as the successful result of its exertions, with that sort of satisfaction which duly attends upon real substantial good worthily accomplished. Although it would have seemed, from the first, the most likely way to encourage "Ethiopia to stretch out her hands unto God"—yet the pious labors of the Society have met with obstacles enough on the one hand from the obloquy and active opposition of the professed philanthropists of these latter days, and the still more discouraging indifference of the religious public, in general. Yet more than two millions of dollars have been contributed and dispensed in aid of the great object; and either directly or indirectly through the influence of the Society, about eighteen thousand emigrants have been transported to the colony, and as is stated in the fiftieth annual report, the Republic "has brought within its elevating influence at least 200,000 of the native inhabitants, who are gradually acquiring the arts, comforts and conveniences of civilized life." The report also informs us, that "Liberia has exercised, for nigh twenty years, all the powers and attributes of an independent government, and has been recognised as such by the leading Powers of the world."

The Memorial, in accordance with a resolution of the Directors of the Society, was prepared for publication under the superintendence of Rev. Joseph Tracy, D. D., of this city, who has long been known as one of its most efficient and respected Secretaries. Its contents are—Minutes of the Fiftieth Annual Meeting; Address by the President, Mr. Latrobe; selections from the Annual Report; Address by Mr. Warner, President of Liberia; A Historical Discourse by Dr. Tracy; An Address by Dr. Clark, Bishop of Rhode Island; together with an appendix, comprising State documents of much importance in connection with the Republic. In his admirable "Historical Discourse," Dr. Tracy remarks:

"— that young Republic is not only recognized as one of

the family of nations, but commands a degree of respect and merits an amount of influence among the nations, altogether out of proportion to her population or her resources. The principles and designs from which she originated and the whole course of her history, and of God's dealing with her, authorize us to offer with confidence the prayer for her prosperity."—*Boston Courier.*

LETTER FROM MR. H. W. JOHNSON, JR.

LOWER CALDWELL, LIBERIA, October 30, 1867.

DEAR SIR: I write you a few lines to inform you that we are yet in the land of the living. We have suffered much, both in body and in mind, since I wrote you last. We have received the news of the death, in New York, of our daughter Patience C. Johnson, who graduated at the Genessee Wesleyan Seminary in the class of 1866. Her career was brief, but brilliant. She only lived a little over one year to enjoy the fruits of her triumphs. She died of tuberculous consumption, a little over one year from the day she graduated at Lima. It was in consequence of her being on her death bed, that she, my son and his wife, did not sail for Africa in the Goleconda, this last spring. She was not quite twenty years old, and could have done much good in Liberia, if her life had been spared. God has ruled otherwise; let His will be done. We have moved to Caldwell, on the banks of the St. Paul's river, nine miles from Monrovia. I have purchased front lands bordering on the river; cleared off six acres this season, and have commenced farming. I have planted two thousand coffee and cocoa trees, twenty-five hundred eddoes, yams, sweet potatoes, corn, cassada, beans, cabbage, cucumbers, squashes, melons, and other vegetables. I have also oranges, limes, pine-apples, mango plums, sour-sops, guavas, &c., growing on my lands. I have only made a beginning. Next season, "God being willing," I intend to cultivate ginger, pepper, rice, arrow root, pea-nuts, &c. I like farming in Africa very much. With ordinary good luck and health, he who depends upon farming will never fail to have enough to eat and drink and to wear, in Liberia. After the first year, with ordinary prudence and industry, we can supply all our own wants. There is but little difficulty in raising stock, fowls, &c., in this country. They feed themselves. I have exposed

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myself very much this season both in rain and sunshine, and against the remonstrance of my friends. Until this season, I have not done any out-door work of any account for over thirty years; in fine, since I was a boy fourteen years old. But out door work has done me good. I have worked with my men, cut down brush, hoed the ground, planted the soil, set out coffee trees, &c. The result is, I have worked myself into condition. I believe I am now acclimated and ready for action. I work on my farm every day, and have ample time for mental culture, and to attend to my legal duties.

Yours truly,

H. W. JOHNSON, JR.

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**LETTER FROM MR. JAMES GADSDEN.**

The following letter is from a worthy colored man who emigrated from South Carolina, by the spring, (1867,) voyage of the ship "Golconda:"

CAPE PALMAS, LIBERIA, *September 19, 1867.*

DEAR SIR: I sent myself to let you know we are as well as could be expected, and that the people who came out with me are pleased with Liberia. For myself, I like the country, and believe it to be the only home for the black man. I am working at my trade. I wish you would tell those who speak against Liberia and say the people here have nothing to eat, that it is not so, as all I have seen in this country look and live better than the colored people do in the United States. I just know I am free, and I would not go back to America. I like the fine ship Golconda very much indeed.

I remain, truly yours,

JAMES GADSDEN.

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**LATEST FROM LIBERIA.**

Letters from Liberia by the trader "Ann," at New York, and via West African mail steamer to Liverpool, indicate steady progress in agricultural and commercial affairs, and that the tone of religious life and missionary zeal is deepening.

Mr. H. W. DENNIS, agent of the Society, wrote from Monrovia, December 11, 1867:—"I avail myself of this opportunity to inform you that the emigrants by the last trip of the Golconda have got on very well. Numbers of them are busy at work

clearing off and planting their lands. Quite a number of those landed at Sinou from the Golconda's first company, I learn have removed to Bassa, thinking they can make a better living there.

Our Legislature is now in session. No business has yet been done except examining the election returns. You are aware that there was no one chosen President by the people, and it devolves on the Legislature to elect one of the three candidates. The members from the Leeward counties are for the Rev. James S. Payne, and they being largely in the majority it seems to be a settled thing in the minds of all that he will be the next President."

REV. ALEXANDER CRUMMELL states: "I am now living on the St. Paul's river, at Caldwell, teaching and preparing men for orders, itinerating among Congoes, holding Bible conferences, &c. I feel blessed in my labors, and above all rejoice that I am privileged to preach three or four times a week the Gospel of our Lord Jesus Christ. I have a parish school and could easily fill it with thirty or forty scholars, but the parents of the children are so poor that they cannot clothe them. I need clothing for poor boys and girls in my parish. I have done the best I can in my circumstances, but I am too poor to cope with the poverty which surrounds me. I am laboring however, to prepare the rising generation for the future which without any doubt, I believe, will be prosperous and glorious."

PRESIDENT WARNER states in letters dated September 9 and October 29:

"Annually, there are brought into our settlements from the interior over 15,000 native cloths averaging in weight about four pounds each, and these form but a small portion of the number annually manufactured by the natives. \*

The African Republic newspaper, which was started March last, has stopped for the want of support.

Our domestic postage facilities are tolerably good; there being several of our coasters that ply constantly between Monrovia and all the other sea-board towns of the Republic."

HON. AUGUSTUS WASHINGTON remarks under date of November 11:

"I have sold annually since 1860, until last year, from thirty to sixty thousand pounds of sugar in Sierra Leone and on the coast. I have not made all this sugar myself. The want of facilities for getting cane to market has been one of the greatest drawbacks to agricultural success. I hope to make more than one hundred thousand pounds of sugar the coming season. I believe that when we get proper facilities and machinery it will pay. I have now employed twenty Americans and sixty natives preparing to grind next week."

Three petitions were being signed at Cape Palmas to present to the National Legislature. The first asks for increased duties on ardent spirits, which may be the means of abolishing the selling of ardent spirits in the Republic; the second prays that a large receptacle for the use of emigrants, with good accommodations, may be built at that place; the third, for a repeal of that clause in the Constitution preventing white men from holding property, so that equal rights may be given to people of all nations, whatever their color, rank, or position.

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#### FIFTY-FIRST ANNIVERSARY.

The Fifty-first Annual Meeting of the American Colonization Society was held in Wesley Chapel, Washington, D. C., on Tuesday evening, January 21, when addresses were given by President Hill, of Harvard College, Senator Frelinghuysen, of New Jersey, Dr. Labaree, late of Middlebury College, Vermont, and Hon. Mr. Latrobe, President of the Society. The Annual Report, which was presented and portions of it read on the occasion, will have place in the next Repository.

The Board of Directors were in session at the Society Building on Tuesday, Wednesday, and Thursday, January 21st, 22d, and 23d, reviewing the labors of the past and preparing for those of the future.

The opportunities for good were never greater, and the demands never more pressing. Over two thousand persons have applied for passage in May next, and others are preparing and will soon be ready. Shall we keep them back for the want of funds? To meet these demands is utterly impossible with the limited sum heretofore contributed for the work.

**NEW JERSEY COLONIZATION SOCIETY.**

The Annual Meeting of this auxiliary was held in the First Presbyterian Church, at Newark, on Wednesday evening January 8, 1868.

The resignation of Richard T. Haines, Esq., as President of the Society, was presented and accepted, and the Secretary directed to convey to him the regrets of the Society at losing his services, and their high appreciation of his devotion to the cause.

The following officers were elected for the ensuing year: President, Rev. John Maclean, D. D., of Princeton; Vice Presidents, the same as last year, with the addition of Rev. J. F. Berg, D. D., and Rev. John McClintock, D. D.; Secretary, John P. Jackson, Esq.; Treasurer, C. S. Graham, Esq.

An address was then delivered by Rev. Dr. Crane, which was a forcible exposition of the aims of the Society, which were to afford better opportunities to the colored race to attain more advanced social position by the elevation of individual members, and by establishing successfully their capacity for self-government and development in their prosperous and flourishing Republic of Liberia. Besides which, the speaker said it must be viewed as a missionary scheme, whereby the church may obey the mandate to preach the Gospel to every creature. The address was listened to throughout with evident interest.

**ITEMS OF INTELLIGENCE.**

**MISSIONARIES FOR CORISCO.**—The Rev. John Menaul and his wife embarked at New York, for the Corisco Mission on the 14th of December. Mr. Menaul is a member of the Presbytery of North River. Before they leave England, it is expected that two ladies, who are under appointment as teachers at Corisco; will join them for the rest of the journey.

**OLD CALABAR MISSION.**—This Mission, supported by the United Presbyterian Church of Scotland, and situated on the West coast of Africa, immediately to the east of the Delta of the Niger, has five stations. There are fifty-seven natives in full communion, seven having, during the year, been baptized and added to the church for the first time. There are forty candidates, and the gospel is preached each Lord's day to nearly 1,350 persons in their own tongue. Nearly four hundred children are attending the week day schools, in which six natives are occupied as teachers. Several of the native members also teach in the Sabbath school; and it is gratifying to observe that they

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not merely hold prayer meetings themselves, but that they itinerate in the villages, and endeavor to communicate to others the truths which they have learned. This tendency to evangelize, which they manifest, would seem to indicate that, with proper training, they may become useful preachers of the Gospel; and both the Rev. Mr. Robb and the Presbytery have been doing what they can to secure this result. The most important event of the year is the completing of the Efik translation of the Old Testament Scriptures, in which the Rev. Mr. Robb has for years been laboriously engaged.

**EXTENSION OF JURISDICTION.**—Charles Livingstone Esq., brother of the celebrated African explorer, now Consul at the Island of Fernando Po, has been appointed British Consul of the territories on the Western coast of Africa, comprised within the Bights of Benin and Biafra, and lying between Cape St. Paul's to the west and Cape St. John to the east, including the mouths of the Niger river, and the water communications between that river and the adjoining Bente, or Brass river.

**FEMALE EDUCATION IN AFRICA.**—The English Missionary Record, giving an account of the erection of an edifice, at the cost of two thousand five hundred pounds, for a female boarding school at Sierra Leone, the money being an anonymous gift of a gentleman in England for that especial purpose, says truly: "The educational process is going on amongst the men; that of females must keep pace with it, or else disastrous consequences must ensue."

**BRITISH TRADE WITH WEST AFRICA.**—Imports and Exports from and to British and native West Africa from January 1, to October 1, 1867. Imports: From native ports, £1,033,000; British possessions, £279,000; gold, £135,000. Exports: To British and native ports, British manufactures, £1,100,000.

**DEPOPULATION BY THE SLAVE TRADE.**—Mr. Horace Waller, a colleague of Dr. Livingstone, states that the 20 000 slaves shipped from Zanzibar every year, involved the previous destruction of 200,000 human beings, the consequence being that the whole of that part of Africa is rapidly becoming depopulated.

**WEST AFRICAN MAILS.**—The African Mail Steamship Mandingo, Captain Robert F. Lowry, arrived at Liverpool about midnight on Friday, November 29. The Mandingo left Fernando Po on the 30th October. She brought a full cargo, 2,907 ounces gold dust, £1,734 in specie, and twenty-four passengers. The bi-monthly mail arrived duly on the 18th inst.

**GOVERNOR-IN-CHIEF.**—I sincerely congratulate the long oppressed Africans on the return of their long-tried and distinguished friend, his Excellency Arthur Edward Kennedy, C. B., to the Governorship-in-Chief of the British possessions on the West Coast of Africa. They will give him a boundless welcome not as a stranger, but as one who, during a previous governorship, from 1852 to 1854, consulted the public weal alone. Governor Kennedy's name is held in affectionate and pious remembrance upon the Coast as one who, by a vigorous hunting down of domestic slavery, did incalculable service to the cause of humanity and civilization.—*African Times*.

## Receipts of the American Colonization Society,

From the 20th of December, 1867, to the 20th of January, 1868.

<b>MAINE.</b>			
Bangor—Dr. T. U. Coe.....	\$2 50	for two Delegates in the Board of Directors.....	270 00
<b>NEW HAMPSHIRE.</b>		By Rev. Dr. Orcutt, (\$38.28.)	
Concord—Mrs. T. D. Merrill, to constitute ARTHUR PATTERSON CHADBOURNE, a life member.....	30 00	Newark—Collection in First Reformed Church.....	27 28
<b>VERMONT.</b>		Burlington—Richard T. Mott, \$6; Mrs. R. Jones, Misses Cole, ea. \$2; Robert Thomas, \$1.....	11 00
Burlington—Job Lyman.....	10 00		308 28
Brattleboro—A. Van Doorn.....	5 00	<b>PENNSYLVANIA.</b>	
	15 00	Philadelphia—Penna. Colonization Society, by Rev. Thomas S. Malcom, Cor. Sec. and Assistant Treasurer, to complete a basis for two Delegates in the Board of Directors.....	215 00
<b>RHODE ISLAND.</b>		<b>DISTRICT OF COLUMBIA.</b>	
By Rev. J. R. Miller, (\$108.)		Washington—Miscellaneous.....	863 02
Providence—Robert H. Ives, \$25; George Hall, \$12; Amos D. Smith, \$10; Gilbert Congdon, E. W. Howard, Chas. E. Carpenter, E. Y. Smith, Miss Julia Bullock, Miss A. L. Harris, ea. \$5.....	77 00	<b>FOR REPOSITORY.</b>	
Warren—Mrs. Temperance Carr, Dea. S. Welch, each \$5; J. B. Johnson, Dea. Lewis Hoar, G. M. Fessenden, each \$1.....	13 00	<b>MAINE—Falmouth—</b> Jeremiah Loving, to July 1, 1868, \$5; Bangor—Dr. T. U. Coe, for 1868, \$1.....	
Bristol—Robert Rogers, \$10; E. W. Bronson, \$5; Mrs. S. L. French, \$3.....	18 00	<b>NEW HAMPSHIRE—Chester—</b> Mrs. Louisa C. Brown, to April 1, '69	
	108 00	<b>VERMONT—Burlington—</b> Job Lyman, for 1868, \$1; Whiting—Barlow L. Rowe, to January 1, 1869, \$1.00; Northfield—Rev. W. S. Hazen, for 1868, \$1; Norwich—Mrs. L. W. Hazen, for 1868, \$1; St. Johnsbury—Elkannah Cobb, for 1868, \$1.....	
<b>CONNECTICUT.</b>		<b>CONNECTICUT—Middletown—</b> Mrs. Sarah L. Whittlesey, for 1868, \$1; Buckingham—Mrs. Pamela S. Wells and Miss F. A. Hills each \$1, for 1868, \$2.....	
By Rev. J. R. Miller, (\$182.)		<b>NEW YORK—Hopewell Centre—</b> Mrs. S. Burch, for 1868-9, \$2; Harlem—H. W. Ripley, for 1868, \$1; Elizabethtown—Leland Rowe, for 1868, by Barlow L. Rowe, \$1.....	
Hartford—James B. Hosmer, \$25; George Bench, \$20; D. P. Crosby, S. S. Ward, J. W. Beach, Rev. Wm. W. Turner, L. Barbour, each \$10; C. H. Northam, T. Wadsworth, E. B. Watkinson, S. Woodruff, each \$5.....	115 00	<b>NEW JERSEY—Elizabeth—</b> Mrs. Laura Crittenton, for 1867-8.....	
New Haven—T. Bishop, Misses Gerry, A. Heaton, E. C. Reed, each \$10; Mrs. A. N. Skinner, Mrs. H. T. Whitney, Hon. R. I. Ingersoll, Mrs. Jas. Fellowes, Mrs. Lois Chaplin, each \$5; Dr. N. B. Ives, \$2.....	67 00	<b>PENNSYLVANIA—Carlisle—</b> Jas. Hamilton, for 1868.....	
	182 00	<b>MARYLAND—Taneytown—</b> Miss M. Birnie, for 1868.....	
<b>NEW YORK.</b>		<b>GEORGIA—Brunswick—</b> Hosea Sherman, for 1868.....	
New York—Peter Lorillard, donation, by Jas P. Kernochan.....	5,000 00	<b>FLORIDA—Apalachicola—</b> Em'l Smith, for 1867-8.....	
Kingston—Henry H. Reynolds, and family, balance to make two life members.....	10 00	<b>TENNESSEE—Nashville—</b> William Slater, for 1868, by Rev. O. O. Knight.....	
By Rev. Dr. Orcutt, (\$104.)		<b>OHIO—Allen—</b> Rev. J. C. Bontecou, for 1868, \$1; Chagrin Falls—William Lase, for 1868, \$1.....	
New York—Wm. S. Whitlock, \$20; G. A. Sage, J. E. Hedges, each \$10; H. S. Moore, Henry Kelly, J. J. Morris, Abraham Lent, David Jacobus, H. W. Johnson, Jas. Marsh, A. R. Van Nest, J. J. Tucker, Cash, David Thompson, each \$5; Mrs. Wm. S. Vanderbilt, \$4; G. W. Brainard, \$3; Mrs. J. Lambert, D. Van Reed, each \$1.....	104 00	<b>INDIANA—Aurora—</b> Rev. A. W. Freeman, for 1868.....	
	5,114 00	<b>ILLINOIS—Champaign—</b> Dr. D. V. Demaree, for 1868.....	
<b>NEW JERSEY.</b>		<b>WISCONSIN—Kenosha—</b> Mrs. Lydia Hanson, for 1868.....	
Newark—New Jersey Colonization Society, by C. S. Graham, Treasurer, to complete a basis		Repository.....	32 00
		Donations.....	5,974 78
		Miscellaneous.....	863 02
		<b>Total.....</b>	
		\$6,870 40	

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